Regd. No. L 7678

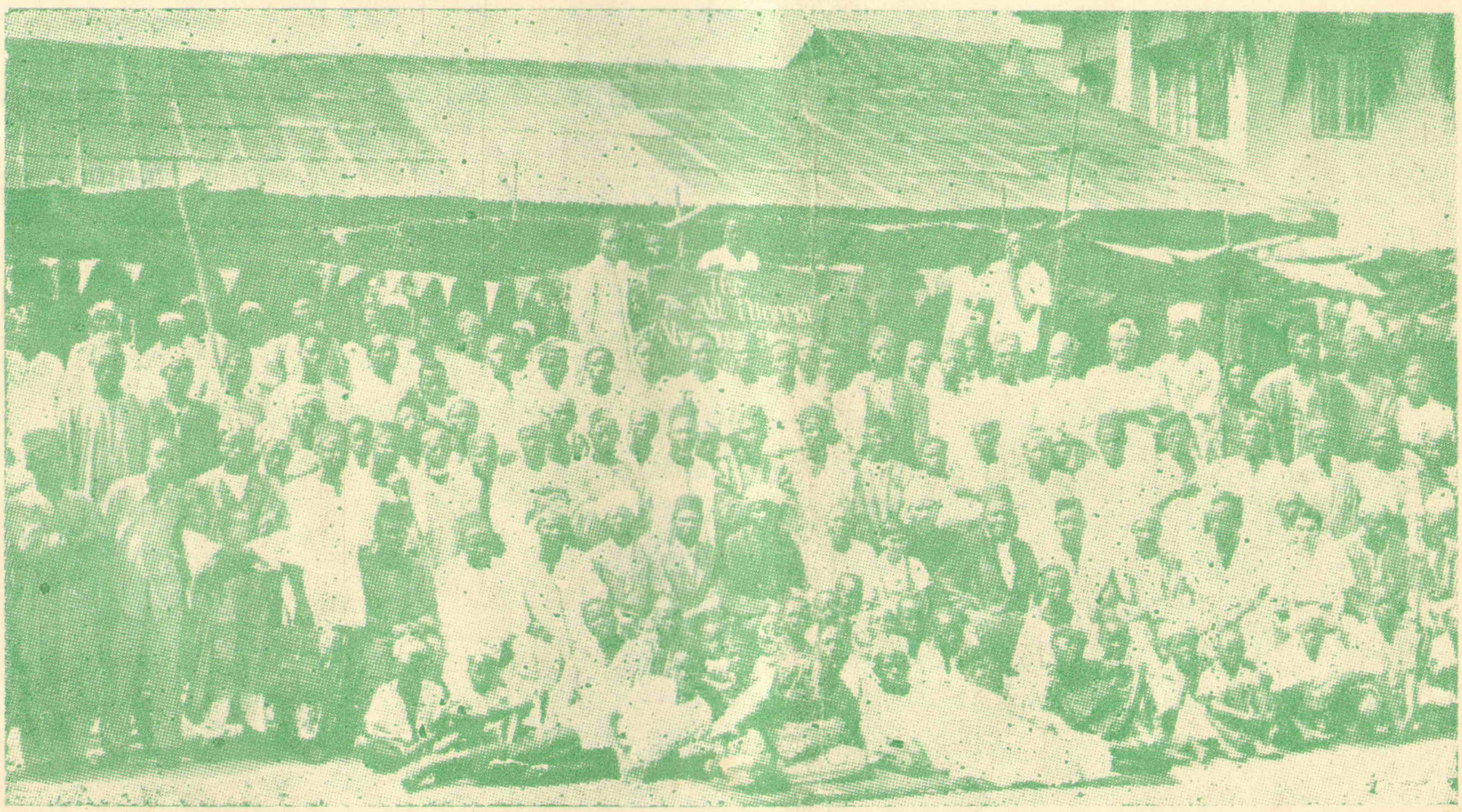
The TAHRIK-I-JADID

Editor :
NASEEM SAIFI

HIJRAT 1354 H.S. MAY 1975 C.E.

Digitized by Khilafat Library Rabwah

Annual Gathering of the Ahmadiyya Jamaat in Lagos



لیگوس (نائیجیریا) میں احمدیہ جماعت کا جلسہ سالانہ

بسم الله الرحمن الرحيم

MONTHLY

TAHRIK-I-JADID

RABWAH

VOL. XI — No. 5

MAY 1975

Editor

NASEEM SAIFI

MALFOOZAT

Pray for Steadfastness

The Promised Messiah peace be on him, says :

Digitized by Khilafat Library Rabwah

The intense zeal and ardent desire for good deeds and worship of God does not come by itself, it is always through the Grace of God and the power granted by Him that man can achieve it. It is therefore necessary that one should not be despaired or disappointed, one should always continue praying for these things to be granted to him and he should never get tired of praying. When one continues praying constantly and with steadfastness, God the Almighty eventually grants him his wish for which he was craving. In other words, he achieves that state of mind which gives him the sweetness and zeal for worship. But if one does not struggle for it and thinks that he can achieve it by just blowing with his mouth, he must know that it is contrary to the practice of God. He who tries God in this manner makes fun of God and gets finished. You must remember it well that the heart is in the hands of God and if His Grace does not help him, the man might go and join Christianity the very next day or he might start indulging in some other irreligious act. That is why you should always be praying to God that He should help you and keep you on the right path. He who becomes indifferent to God, changes himself into a Satan. One should therefore, continue asking for forgiveness of sins so that the excitement and the poison that kills man may not take shape.

(*Malfoozat Vol. VIII, page 154-155*)

Printed at the Nusrat Art Press, Rabwah & published by Abdul Latif Khan for Tahrik-i-Jadid, Anjuman Ahmadiyya Pakistan, Rabwah.

KHUTBA

ATTRACT THE LOVE OF GOD

LIVE ISLAMIC LIVES

Digitized by Khilafat Library Rabwah

On Friday the 24th of January, 1975, Hazrat Khalifatul Masih told the Community that it was essential that every Ahmadi tried to attract the love of God and thus became an example for the people of the world and that it was essential for all of them to have no contradictions in their beliefs and actions. Huzur told his audience that it was through a life lived according to Islam that the Jamaat had to bring the whole of mankind to the blessed fold of the Holy Prophet Mohammad, peace and blessings of God be upon him. He also prayed that God grant His help and succour to the whole membership of the Jamaat to achieve this aim.

He started his Khutba with the recitation of verse 148 of Suratul Anaam which translated runs like this :

> "But if they accuse thee of falsehood, say, 'your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from the guilty people'."

He said, I told you before that one of the blessings that the Jamaat has received from the Holy Prophet through the Promised Messiah, peace be on both of them, was that they had acquired God-realisation and they are always struggling to see that God was well pleased with them and on no occasion whatsoever He was angrily disposed towards them.

"The Holy Quran has taught us in very clear words that eschewing evil deeds and doing every good thing that we possibly could, we could win the pleasure of God and remain secure against His wrath. The little verse that I have just recited in the beginning draws our attention to both the things (the attainment of the pleasure of God and avoiding His wrath). For, this verse says, that O Messenger of God if one group of people have belied you and refused to accept you as a true Prophet, it makes no difference to your claim and does not affect the truth-

fulness of what you are telling them; there are others who believe in you and who are the recepients of the grace of God as a result of accepting your claim."

Having explained what rejecting a prophet and his claim means he said : "Where it has been mentioned that the people to whom the great book like the Holy Quran was sent (the immediate recepients) through the greatest of all the prophets, the Holy Prophet Mohammad, peace and blessings of God be upon him, a section of them disbelieved in that book and said it bluntly that they could not act upon it, there was another section of the people who accepted this message and agreed to take it as the most perfect guide from the Almighty and started acting according to its teachings. It is these people who are near to God and for whom God's mercy is vast and it is granted to them as a reward of their good deeds."

Huzur further remarked that just as the believers had been promised good reward in the form of mercy and grace, the rejectors had been told that they would receive due punishment for their bad deeds. Here he also mentioned the hypocrites and told the audience that those who rejected the claim of the Prophet included the people who apparently accepted him but in the heart of their heart they sided with his opponents or despite the fact that they were with him they did not act according to his teachings—these are the people called hypocrites.

And it is said about the hypocrites that they would be in the worst part of the hell which in others words means that hypocrisy is much worse than the disbelief. For, those who openly reject the truth are quite known to the believers and their harm can be averted but those who join them and say that they are believers while they act like the non-believers are very dangerous. On the other hand those who are true believers they are loved by God and He showers His blessings on them.

Digitized by Khilafat Library Rabwah

In this age of ours God has sent the Mahdi in accordance with the prophecies vouchsafed to the Holy Prophet, peace and blessings of Allah be upon him. Those who truly believe in him are the true believers and they deserve the love of God and his grace and mercy. Huzur said, "Let all the Ahmadis try to realise that it is only true belief and sincere adherence that brings blessings. The task is great and the rewards are still greater. Let all of us be vigilant about our faith and actions. Let, there be no hypocrisy and let there be no negligence on our part. Let there be no contradictions in our assertions and deeds. Let us realise that God's wrath cannot be averted from the offenders and the criminals. A very large number of the membership of the Godly communities is always sincere and faithful and only a few choose the wrong path. May God enable us to remain on the right path and to give unflinching loyalty to the teachings of the noble religion of ours. We should be praying to God and we should struggle all we can to keep hypocrisy away from ourselves."

In the end he prayed that God may enable the Jamaat to live Islam and bring the rest of the world to the fold of Islam.

The Fifty-sixth Majlis-i-Shoora

28th—30th March, 1975

THE 56th Majlis-i-Shoora of theWorld wide Ahmadiyya Jamaat began its first session on Friday the 28th March 1975 at 4 p.m. with fervent prayers to God that He may shower His choicest blessings on the deliberations of the Delegations from all over the world and enable them to think and give suggestions in the overall interest of Islam. The Khalifatul Masih III was in the Chair who led the silent prayer followed by his opening Address in which he delved deep into the theme that the Holy Prophet was the most perfect man and the training that he gave to his companions was also unique. There had never been any people like those who came under his influence and changed the face of the world. They passed through the most heart-rending trials and tribulations and they underwent the most painful torture but despite all these things they remained most loyal to their Master and Chief of the Prophets, may peace and blessings of God be upon him, and they gave him unflinching obedience. Their steadfastness was most exemplary. That is why, Hazrat Khalifatul Masih III said, the great campaign that was started with the advent of the Holy Prophet has never become slack at any time whatsoever in the whole history of Islam. Huzur further remarked that the steadfastness during the trials and tribulations that was exhibited by the companions of the Holy Prophet has continued to be exhibited by the Jama'at of the Promised Messiah in this age and "this is a thing which fills my heart with joy." This Jama'at, he said, has been raised in this age to uphold the prestige of Islam and to struggle for the furtherance of the cause of this noble religion. May God the Almighty enable all of us to stay on this path and may He continue granting us steadfastness.

Digitized by Khilafat Library Rabwah

After the opening Address of Hazrat Khalifatul Masih III four Sub-Committees were formed to go through the items on the Agenda of the Majlis Shoora.

Before the silent prayer referred to in the beginning, the recitaion of the Holy Quran was done by Sahibzada Mirza Tahir Ahmad.

While talkIng of the Holy Prophet as the most perfect man and the greatest of all the prophets Hazrat Khalifatul Masih told the audience that the training he gave to his companions was also equally proportionate to his perfection and greatness, and differed in its magnitude from the training that the other prophets gave to their immediate followers. Though Moses as a Law-bearing Prophet was doubtlessly a great prophet and ranks very high among his kind, his followers told him at the time of the trial that he and his God should go and fight and they would join him when the things would settle down. The result was that the fulfilment of the good tidings that they had been given by God were delayed by two generations.

They had to wait for no less than forty years before the promises of God could be fulfilled. On the other hand, look at the life of Holy Prophet. At no stage of his life we find that his companions became negligent of their duty towards the religion that he had given them. That is the main reason why the glad tidings that were vouchsafed to him did come to pass at their appointed time.

Digitized by Khilafat Library Rabwah

Huzur talked of the difficulties which had to be confronted by the companions of the Holy Prophet and the joy and steadfastness with which they bore all the hardships that came in their way. There was nothing that could deter them from showing unflinching loyalty. Even when, after his demise, quite a large number of people turned away from Islam the Institution of Khilafat was fully able to settle the issue and the hypocrisy and the fact of the absence of training of these people was well handled.

Huzur said, "The Holy Prophet had foretold that in the latter days a new move for the dominance of Islam would be made through the great spiritual son of his—the Promised Messiah—which also would be direct result of his own training. That move has now been made and I am glad to say that following the footsteps of the companions of the Holy Prophet a very noble example of sacrifice has been set by the members of the Jama'at. Last year was the period of trials and tribulations and the Jamaat very cheerfully offered every kind of sacrifice that became necessary in the circumstances through which they were passing. There were smiles and expression of joy on their faces and they witnessed the manifestation of the Love of God. They had sweet dreams about the great future of the Jama'at and also about their own safety and security and even prosperity. These dreams came to pass and that added to their faith. More people continued joining the fold of the Jama'at, more of schools were established and more of Dispensaries were opened. The Doctors who are having the good fortune of working in these Dispensaries report such cases of healing that one cannot but conclude that God is at their back and the cures through them are nothingless than miracles. There is no doubt about it that we are poor and weak but we have an unshakable faith that our Provider (Razzaq) is none but God Himself. We do not look to anyone but to our Creator. We are quite confident that if somebody closes one door upon us, God will open many other doors for us. Our pleasure lies in the fact that we have acted like the companions of the Holy Prophet, peace and blessings of God be upon him. I should like every Ahmadi to resolve that even if all the Powers of the World would join to stop the dominance of Islam he would not slacken in his will to make sacrifices and thus he will continue to attract the Grace and Mercy of God for himself and for the Jama'at."

It was a great pleasure for all those present to hear him on this topic and we are sure that everybody did resolve to do whatever he told them.

On the second day of Majlis-i-Shoora, the first session started with recitation from the Holy Quran by Ch. Shabbir Ahmad which was followed by a silent prayer led by Hazrat Khalifatul Masih who presided over this - as well as the other sessions of the Shoora. Huzur then called upon Officers concerned to present their reports about the implementation of the

decisions of the last year. The reports were followed by the reading out of the suggestions sent by the Jama'at but which could not be inculded in Agenda by the Sadar Anjuman Ahmadiyya for one reason or the other.

Later on Huzur called upon the Secretary for the Sub-Committee concerned with the Tahrik-i-Jadid and Waqfi Jadid. The report was read out and a general discussion was held about various aspects of these Institutions. Quite a number of delegates took part in this discussion and offered some very useful suggestions.

The Budgets of the Waqfi-Jadid and Tahrik-i-Jadid were recommended by the Majlis to the Khalifatul Masih for his approval. The approval was graciously granted by Huzur to a Budget of four hundred fifty thousand rupees for the Waqfi Jadid and one hundred thirty nine million twenty two thousand and three hundred fifty rupees for the Tahrik-i-Jadid. While granting approval to Budget of Tahrik i-Jadid, Huzur remarked that God was showering His blessings on the activities of the Jama'at in a much greater magnitude than ever before. This fact could be noticed through the pages of daily 'Al-Fazl' and this organ of Jama'at must be supplied to every Jamaat even though it be only one copy. That and that alone is the source for the Jama'at to know how God was granting His succour. Huzur further said that God had given the Jama'at the light of wisdom and an abundance of insight and it could be said without any shadow of doubt that no barrier could be raised in the way of our activities which are centred round the dominance of Islam over all other religions. It simply is not possible that all the doors should be closed upon us, he said.

Huzur remarked that the dominance of Islam was the Plan of God and nobody could frustrate His Plans. "Of course those who work for the implementation of this Plan can be put to hardships and can even be tortured ; they can be made to pass sleepless nights but the steps that are being taken to move forward on the highway of the progress of Islam cannot be checked nor can any stumbling block be placed in its way."

Digitized by Khilafat Library Rabwah

Huzur also reminded the delegates that the duty God had assigned to them was to convert the whole humanity into one family. It was therefore, essential, he said, that those who were joining this fold must be made to realise this fact and we also should do all we can to carry out the responsibilities that lie on our shoulders successfully and with a cheerful heart. None but we, he said, had to do this and we must do it at all costs.

Next the sub committee for Bahishti Maqbara was called upon to submit its report for discussion. The report was read out by Maulana Abul Ata and after some discussion Khalifatul Masih gave his decision that an amendment presented by one of the delegates which was overwhelmingly carried is approved and the rest of the suggestions be left for some other committees to discuss later on ; these committees, Huzur said, he would announce after the Majlis-i-Shoora. The amendment that was carried was to the effect that everybody who became a Musi could dispose of his property during his life time as and when he liked without paying anything to the Majlis Karpardaz ; there would be no need for him to intimate the office of the deal that he was going to make. Of course if he distributed his property as Hiba to those

who were to be inheritors, then he would have to pay the Wasiyyat for that property of his.

In the second session of the second day, the sub—committee for Baitul Mal was called upon. The secretary read the report and a general discussion ensued. A Budget of six million two hundred and seventeen thousand and fortyfive rupees was approved by the Khalifatul Masih on the recommendation of the House.

On 30th of March, the third day of the Majlis-i-Shoora, the House discussed the items connected with the Huffaz and the authors. The delegates expressed their views about the Huffaz and quite a number of useful suggestions were brought before the delegates to be implemented by the Jama'at. So far as the department for authors was concerned Hazrat Khalifatul Masih III remarked after hearing the report of the sub—committee, that there were quite a number of connected issues which could be considered only if the committee continued sitting for some time more. He promised to give some guidelines and told the audience that the matter be left in the hands of the Committee to be brought up before them at some other appropriate time.

While discussing the need for publications, Hazrat Khalifatul Masih told the delegates that he had been impressing upon the Jama'at the need for setting up printing presses These are to be set up in various parts of the world (some have already started working and good results have been produced). Here at Rabwah effort was being made to establish a press of a much bigger working capacity and it was hoped that this scheme would see completion very soon. He also told the delegates that a small booklet for young children would be publshed and given in their hands at no distant a date. Another book for the older people was also in hand, he said.

Digitized by Khilafat Library Rabwah

Huzur drew the attention of the Murabbis to perform their duties more conscientiously ; they should always remain alert and keep an eye on what happens around them and try to realise what duties evolve on them in varying circumstances. Huzur said, "The Jama'ats position of being an international Community has become more conspicuous now than it was ever before. It is making great strides - and in all the aspects of its activities. As an example, the Delegates should look at the Budget of the Tahrik-i-Jadid. The contribution from Pakistan is only a small fraction of the whole amount."

Huzur called upon all the members of the Jamaat to be always prepared for the needed sacrifices. That and that alone he said could bring the blessings of God for them individually as well as for the Jama'at collectively. He also very much admired the part they had played in the past to prove to the world that it was none but the Ahmadiyya Jama'at that was following the footsteps of the Companions of the Holy Prophet, peace and blessings of Allah be upon him.

A silent prayer led by Huzur brought the Majlis-i-Shoora to a close.

(On the second day of the Majlis-i-Shoora, the Nazir Ziafat entertained all the delegates with a Dinner Party which was also graced with his presence by Hazrat Khalifatul Masih.)

RABWAH DIARY

Training Course

The 22nd Training Course (Tarbiati Class) of the Khuddamul Ahmadiyya was inaugurated on the 18th of April, 1975 at the Aiwan-i-Mahmud (Mahmud Hall, Rabwah).

Hazrat Khalifatul Masih III being indisposed, he told Ch. Mushtaq Ahmad Bajwa to perform the opening of the class ; Mr. Bajwa is a veteran Missionary who has worked in tne United Kingdom and Switzerland as a Missionary of Ahmadiyya Jamaat for many years. He has also served the Community in various capacities at the Headquarters. At one time he was the Vakil-i-Aala of the Tahrik-i-Jadid.

Digitized by Khilafat Library Rabwah

Mr. Bajwa in his opening Address drew the attention of the class to the fact that the main object of the the establishment of the Jamaat is to revive the religion (of Islam) and to establish the Sharia (the law of Islam) firmly. Everything, he said, that we have to do, must be in accordance with this object.

In connection with the achievement of the object that he told them to keep in view, he advised them to create a sort of communion with God which could be made possible through the adherence to the teachings of the Holy Quran.

Mr Bajwa said, "You should try to learn the Holy Quran and you should make all the effort you can to be conversant with the significance of its teachings. This, I must tell you, can best be done through the writings of the Promised Messiah, peace be on him, and the writings and speeches of the Khalifas of the Promised Messiah. The Holy Quran, we must realise, fulfils all the needs ; it guides us onto the path of success in this world as well as the next world. The world is having a great many problems and we are quite sure that it is only the teachings of Islam that can solve them. Moreover, it is for us to help the world and let it live a better life.

"That the problems can be solved through the interpretations given to the Holy Quran by the Promised Messiah, is clear from the fact that in the European countries those who are attracted towards Islam, are the people who read the writings of the Promised Messiah and ultimately they join the Ahmadiyya Jamaat. The change that has been brought about in the ideas of the Western people is mostly based on the preachings of the Ahmadiyya Missionaries. It is only what they present that can attract the westerners to Islam."

In the end, Mr. Bajwa advised the class to be always praying to God that He may help them to gain more of knowledge and to make their knowledge useful to the people around them.

Before Mr. Bajwa delivered his opening Address, the organiser of the class - Mirza Mohammad Din Naz, read out a report which showed that whereas there were 323 students from 218 branches last year, the participants of the class this year were 429 coming from 260 branches. Though number had considerably increased, Mr. Naz said, they had not reached the target as yet :

(Continued on page 11)

Nigerian Broadcasting Corporation — *NASEEM SAIFI*

—ISLAM—
RELIGION OF MANKIND

Dear Listeners :

AS you know my subject this evening is "Islam—The Religion of Mankind". I am sure many of you might be surprised at this subject and some of you might like to ask : Do you think other religions are not for mankind. Let me explain what the subject means. "Islam, The Rligion of mankind" "actually means that this religion is not for any one tribe, or for one race or for one country. It is for the whole of the world. And although the followers of some other religions also claim that their religions are meant for the whole of mankind and they go about converting people to their religion, but if we look at the teachings of these religions and also the claims of their prophets, we shall find that their present day activities are not supported by their Founders. I think you will understand better if I explain to you how religion began and how it has evolved to its present stage. In the beginning when man was not mentally well developed and when he was not able to travel long distances, God gave him very simple teachings which were composed of a few do's and dont's and were connected with his immediate needs and day to day life. And moreover the people through whom these teachings were given to men, were raised in different parts of the world, because if it had been the duty of only one man to convey these teachings to all the people all over the world, it would have never been possible for him to carry out the command. He could not have travelled long distances and his word would not have spread far and wide. Thus it is quite clear that in those days religions were limited to a smaller number of people in a restricted area of land.

Digitized by Khilafat Library Rabwah

If you look into the sacred books of the older days you will find that God addressed only a tribe or a race and that tribe or race also knew God only as tribal or racial God.

We also find prophets telling their followers that they have not been sent but to them and them alone. In a certain case we find a prophet telling his preachers to whom they should go and to whom they should not go. All this shows that religion in those days was not universal and that every tribe or race or country had a separate religion which was equally true and useful because it had been given to those people by the same God Who had given another religion to the other people—to everyone according to his own needs. But almost all of them gave hints towards a universal religion. Some of them very clearly said that a future prophet and his religion would be useful for the whole world and would continue to be the only true religion for all the days to come. That prophet is

Mohammad and that religion is Islam, and with a little of digression let me express my pleasure and my gratefulness to God that I am one of the followers of this great and universal prophet and I am one of the adherents of this ever abiding religion.

That Islam is really a universal religion is a fact, the truth of which emerges from every angle from which you may like to look at it.

God says in the Holy Quran :

اليوم اكملت لكم دينكم واتممت عليكم

نعمتي و رضيت لكم الاسلام دينا

"This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion." This verse very clearly shows that religion which had continued evolving with the mental evolution of man reached its climax at the hands of the Holy Prophet of Islam or in other words, Islam is the perfection of religion. And mind you this verse does not address the people of one country or race. It addresses the people all over the world. And may I add here that in the whole of the Holy Quran you can never find any commandment being addressed to any specific people : they are all addressed to the whole world. The very instruction to the Holy Prophet to convey the message of God is couched in these words :

بلغ ما انزل اليك

"Convey what has been revealed to you" These words could never be only for the Arabians. They are for the whole world. That is why the Holy Prophet is reported to have said that neither the Arabians are better than the non-Arabs nor the non-Arabs better than the Arabians.

To put the whole mankind on the same level, the Holy Quran says :

ان اكرمكم عندالله اتقكم

Digitized by Khilafat Library Rabwah

Verily the most respectable from among you in the sight of Allah is he who is most God fearing. This verse definitely puts the whole humanity at par.

Coming to the practical side, I should like to say that though the worldly wise have quite often kicked against the teachings of Islam, they have always come back to admit the excellence of what Islam teaches though they may not say it in words they do say it in actions. The fact is that whereas some other religions place before us what they think the most ideal teachings, they do not take into account the practicability which is all essential in such matters. Religion it must be remembered is like the Chemist's shop. You may not need a certain medicine for ten years but if you need it in the eleventh year and you can't get it from that shop, you will have no admiration for it. You will only have condemnation for it.

Take the case of divorce. We are told by the worldly wise that the ideal condition of a home is where divorce is never talked about. Well and good. But if the husband and wife cannot live together peacefully any more what shoud they do ? Should they continue living together as a disturbance and even a menace for the whole society. Islam says, divorce is not good, but it is an evil which we cannot do away with. Some so called civilised people mocked at this teaching of Islam for a long time and then, well of course, you know where they stand now. Now they have legalised it. But mind you since they have not fully understood the teaching of Islam in

this respect, they have swung to the other side.

One of the most grossly misunderstood teachings of Islam is polygamy. Islam has been called names and Muslims have been the target of hatred for it. But - a big but has now started taking shape. Ghana is going to legalise it. And do not forget, the civilised nations will praise Africa for legalising polygamy. But of course Africa must learn from Islam what polygamy should really mean. Polygamy must have its own restrictions. Not more than four wives. Even the religious organisations which are bound by the teachings of their religions to allow everybody only one wife are now worried about it. They are anxious to find out ways and means of granting permission to their followers to have more than one wife when need arises.

Digitized by Khilafat Library Rabwah

Again, would you like to have a look at the United Nations. This idea of the whole world coming together could be embodied only in a universal religion, and it must give you justifiable pride to know that it is Islam and no other religion that laid stress on the world becoming one organisation.

Indeed Islam is the religion of mankind. And by that what I mean is that it knows our needs and fulfils them ; it makes us better human beings ; it is good for all mankind and for all the time.

The more you think over it, the more you begin to realise that Islam is the religion of mankind.

Let's Pray

Let's pray
all the way
from here to the end
at every bend
there is a chance
that we may glance
a glittering face
or we may trace
a heavenly sight
a light - a light.

The prayer's a way
to be happy and gay
for it takes you high
no less than the sky
and puts you near
your Creator dear.

Eness

(*Continued from page 8*)

the target being representaton of all the branches throughout Pakistan.

The inauguration was brought to an end with a silent prayer led by Mr. Bajwa.

The audience was told that the class would continue till the second of May.

NEWS IN BRIEF

Maulana Ghulam Ahmad Farrukh, Amir and Missionary incharge, Ahmadiyya Jama'at, Fiji, addressed the radio audience from the studios of the Radio Fiji. His topic was the life and work of Hazrat Muslih Maud, the Khalifatul Masih II, may God be pleased with him. The Maulana referred to the prophecy that was vouchsafed to the Promised Messiah in connection with a promised son, and explained at some length how this prophecy saw its fulfilment in the person of Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the Muslih Maud. He also referred to the participation of the Muslih Maud in the Wembley Conference of the Religions of the world.

Maulana made mention of the inauguration of the Tahrik-i-Jadid which has become the moving force in the spreading of Islam all over the world with new missions, mosques, and publication of literature.

Maulana Mohmmad Siddique Shahid, Amir and Missionary incharge, Ahmadiyya Jama'at, United States of America reports that the Muslih Maud Day was observed in Washington, St. Louis, Philadalphia and New York. Many other places in the States also held meetings on this occasion. The local members of the Jama'at spoke about the life and work of Muslih Maud and stressed the point that it was through him that they had been made to realise the beauties of Islam and it was through him that they had joined the fold of Islam.

Recently great havoc was played by the floods (known as Gervaise) in Mauritius. A large number of people were rendered homeless. The devastation that was caused was almost unprecedented.

Digitized by Khilafat Library Rabwah

The Ahmadiyya youth on this occasion played their part to the best of their abilities and helped the distressed people with money and material They provided food to the marooned people and helped the poor and the old to rebuild their houses. The Jama'at contributed a handsome amount to the Prime Minister's Fund

The Secretary, Majlis Nusrat Jahan reports that there are five medical centres operating in the Gambia. The Government officials occasionally visit these centres and with the grace of God they always have very good words for our doctors.

Recently the Minister of Health visited our Centre at Barika and he was pleased to note that the standard of the service being given was very high. He was highly impressed by the fact that the Doctor incharge of the Centre was always at the disposal of the patients. The Minister expressed his pleasure through the remarks that he wrote in the visitors' book and he prayed to God that He may bless this work.

NOTES AND COMMENTS

The Holy Quran

Commenting upon the verse :

و مما رزقنهم ينفقون

(and whatever We have given them, they spend from it) Hazrat Muslih-Maud may God be pleased with him, says (in Tafsir-i-Kabir) "God, in this verse, says only this much that whatever we have given you according to your needs you should spend it. So far as 'giving' is concerned, it can be knowledge, intellect, courage, jealousy (for good things), loyalty, manual labour, service with the eyes and the ear, service with money. In short, everything that can be said to have been given by God and which fulfils a need, has to be spent. This verse also proves that not only those who give out money to the poor or help them in various other ways, are the people who act upon this commandment of God. Even those who teach others (or let others benefit from their knowledge), those who help the widows and the orphans, those who fight for their country and are prepared to lay down their lives, and those who invent such things as are useful to the people and they struggle for the invention day and night, are the people who act upon this commandment of God (for they give to others whatever God has given them).

Those who think over this verse (and understand it fully) always try to see that whatever powers or talents they have been granted and whatever means are available to them, a part of them must be used for others. The Jurisprudents who have declared that the jewellery of a woman who uses it and at times gives it to someone else to use, is free from Zakat. It is a very correct opinion, for, zakat is given to purify the wealth and whatever is in use, it being like the running water, is quite pure and there is nothing that defiles it. What is benefitting some one today might benefit somebody else tomorrow. It is therefore like a running fountain whose water moves on and it is now here and later on there at a far off distant place. This also is the reason why Islam has not forbidden farming or trading. These are the things which extend their benefit to others also, in addition to those who are farming or trading. The wealth is, thus, being spent for the benefit of others as well. On the other hand the wealth that remains hoarded and is, therefore, of no use to the people, is called *haraam* and God says that this wealth will be heated and the owners will get their foreheads branded with it.

Digitized by Khilafat Library Rabwah

THE HADIS

It is reported by Hazrat Anas, may God be pleased with him, that the Holy Prophet, peace and blessings of God be upon him, said, "Whenever anyone of you prays to God for something, he should lay stress on getting it (i. e. he must say that he definitely needs it and should therefore be given). He should not say that O God if you like to give this thing to me, you should give me. Nobody can compel God (to do what He does not like, Then why to say that O God give it to me if you like.)"

This Hadis tells us that we must have confidence in ourselves to demand what we really need and then during the prayer we should express our need with great zeal. In fact prayer is like begging (asking for something) and if the beggar sticks to his demand that shows that he is really in need of the thing that he is asking for. That is the attitude that we should adopt while praying for something.

SAUDI WOMEN

Winnipeg Free Press;
Feb., 26, 1975

Sir I was distressed by a letter about Saudi Women written by Gillian Glover and published in The Free Press February 13. The conditions and plight of women in Saudi Arabia stated in her letter may or may not be correct but certainly it is not the position of Islam to rate women as second-class citizens. I'm saying this because I fear that your worthy readers may take the correspondent's views on face value and a cribe the current status of women in Saudi Arabia to Islam—the religion under which the country is run.

According to the puritan teachings of Islam men and women are perfectly equal in God's eyes and so should be in people's eyes. As human beings there is no difference at all—both have same rights and obligations. Men and women are equally entitled to take part in political life and social system of Islam and both have equitable property rights—In Islamic history women have been known for taking part in various national activities to the extent of going to the battle field for caring and nursing the needy during the wars which were forced upon the Muslims by the enemies.

However nature has created some basic differences among men and women due to the role they have to perform in this world. God has assigned different basic roles to both sexes and for that matter has endowed them with different capabilities and capacities. This is true everywhere, no matter human beings live in Saudi Arabia or in western societies. Due to this natural inequality Islam enjoins a non promiscuous society and therefore as a general rule men and women are ordained not to mix freely in the absence of public duty and legal union.

Digitized by Khilafat Library Rabwah

The only point I want to make here is that to believe in a religion is one thing and to follow its teachings and philosophy truly is quite another Even if the contents of your learned correspondent's letter are true, the treatment given to the women in Saudi Arabia is not due to the Islamic teachings but due to the System which developed away from the true Islamic ideology True Islamic system should provide equal educational and medical facilities without any regard of the sex of the individuals.

Islam gave equal voting rights to both men and women, 1,400 years ago, whereas these rights were slowly and reluctantly granted only recently in the non-Islamic world. I think these points must be remembered when we are IN THE INTERNATIONAL WOMEN'S YEAR OF 975.

Mrs. Bushra Qamar

Winnipeg

★★

Digitized by Khilafat Library Rabwah

Hajj Death Toll is 985

From Ibrahim Ahmed BIU, Kaduna

It has now been confirmed that 985 Nigerian pilgrims died in Saudi Arabia during last year's pilgrimage

According to the official list of dead pilgrims submitted to the Head of State, General Yakubu Gowon, by the Pilgrimage Commission, only 715 pilgrims were identified.

Disclosing this to the New Nigerian at an exclusive interview in Kaduna yesterday, a member of the commission, Alhaji Sani Kontagora, attributed the failure to identify the dead pilgrims to the fact that some of them were not in possession of either their passports or visas at the time of their deaths.

He also said the authorities found it extremely difficult to identify Nigerians from the thousands of Black pilgrims who died during the hajj operations.

Alhaji Sani Kontagora said that the largest number of dead pilgrims was from Kano State, followed by the North Eastern State, North Central State while only few pirgrims from Kwara and Benue Plateau States died.

He explained that even among the 715 pilgrims whose bodies were recovered, the authorities concerned were not able to trace their states of origin as their passports were sent to Lagos and Kano Airports before the end of hajj operations.

Alhaji Sani said that "the Federal Government is entirely opposed to its nationals who proceed on pilgrimage merely to indulge in acts that are illegal and contrary to the spirit of the Holy Pilgrimage."

He however added that the government was determined to put a definite stop to such illegal practices which, he said, had tarnished the good image of this country in Saudi Arabia.

He disclosed that the authorities were now studying the recommendations submitted by the pilgrimage commission with the aim of improving the operations.

(*New Nigerian 19, Feb., 1975*)

—◀▶—

Gaddafi threatents to sever ties with Egypt

TRIPOLI, April 17 : Libyan President Col. Muammar Gaddafi has severely criticised President Sadat and has threatened to break diplomatic ties with Egypt according to BBC.

President Gaddafi and Sadat have not been on good terms for quite some time, President Gaddafi had recently described President Sadat's wife as Cleopatra and the President as her lover. In reply, President Sadat had described President Gaddafi as a mentally sick man and had said that he was under the influence of evil spirits.

(Pakistan Times 18-4-75)

Would you like to ask
a question about Ahmadiyyat ?
You are most welcome,

write to the

Editor, TAHRIK-I-JADID,
RABWAH.

SEERAT-UN-NABI GATHERING

The London Mosque commemorated the birth of the Holy Prophet Mohammad, peace and blessings of Allah be upon him, with a grand gathering in the Mahmud Hall on Sunday 13th April, 1975. Guests were served a warm cup of tea, and after recitation of the Holy Quran, the Imam of the London Mosque, Mr. B. A. Rafiq welcomed the 500 people who packed the Mahmud Hall and introduced them to the Chief guests. The meeting was presided over by H. E. Alhaj Semega-Jenneh, M. B. E., High Commissioner for Gambia in U. K.

Digitized by Khilafat Library Rabwah

His Worship, the Mayor of Wandsworth, Councillor A. J. Hill, described the history of the borough and said that as far as Wandsworth is concerned you people are no stranger to us. The initial inhabitants of this borough were Vikings who set up a village along river Wandle and it is from this village that we derive the name Wandsworth. On the coat of arms of Wandsworth is the Viking Ship and the crest records the contribution made by the Hugnots who came from France to settle in Wandsworth. Who knows, said the Mayor, that in a few years time, the London Mosque, which has stood on its present site for more than fifty years now, may find its rightful place on this crest. The Mayor said that if we all took to heart the life and lived upto the teachings of the Holy Prophet Mohammad, peace be upon him, the world would be a much better place.

The audience was then addressed by Mr. Tom Cox, M.P. for Tooting, who extended his greetings on behalf of three other M. Ps., of the area on this auspicious occasion. He said that he was proud to be the representative of the 11,000 Asian voters in the area because they live a very honourable life and are a great credit to the borough that has done so much to foster good community relationship. He pledged to continue to work for the kind of relationship which binds the community together and would continue to regard the members of the Pakistan community as close friends.

Mr. Clifford Cohen, a student Rabbi of the Liberal Kingston Jewish Synagogue remarked that it was very significant that he as a Jew was seen addressing Muslims on the Prophet's Day. Although Jews do not regard Mohammad as a Prophet but they acknowledge him as a great person who was a teacher of monotheitic belief. If one studies the history of the Jewish people, one realises that there have been times when Jews and Muslims have lived together and had close dialogue. Since this process has not stopped, Mr. Cohen felt that he had to thank the Holy Prophet of Islam, Mohammad, who established the common basis on which dialogue can be sustained.

The Meeting was then addressed by Professor Harmandar Singh, M.A., an Executive of the World Congress of Faiths, who surprised the gathering by commencing with "Bismillah-irrahma Nirraheem" and by reciting

Kalima. He reminded the audience that once Hazrat Aisha was asked how the Holy Prophet occupied himself and what was his character. She replied that he did normal house chores and that his character was the Holy Quran. On reflection, it is not the mere label that carries weight, it is the character, the image that one projects which proves whether a person is religious or not. The Holy Quran has documented the kind of relationship that should exist between man and God and between men. Against all adversities and tyranny of the Quraish tribe, the Holy Prophet remained steadfast in his belief. The present permissive society has destroyed all virtues and values of life but the life of the Prophet shows us the kind of life we are commanded to lead.

The meeting was then addressed by Sir Mohammad Zafrulla Khan who started by reminding the audience that Muslims regarded all previous prophets with reverence. He painted a colourful account of the life of the Holy Prophet Mohammad (may peace of Allah be on him) by quoting several verses from the Holy Quran and traditions of the Holy Prophet. It was through these various facets of his life that the Holy Prophet rightfully claimed to be the excellent Exemplar. Sir Zafrulla Khan further said that the Holy Quran stated that the Prophet had been sent as a 'Mercy' to mankind. Take for example the prohibition regarding the consumption of intoxicating drinks. Drink can lead a man to ruin as even the minutest quantity can impair concentration and judgement. This is why drinking liquer has been totally forbidden. The so called permissive society has a lot to learn from the life of the Holy Prophet indeed.

Digitized by Khilafat Library Rabwah

Winding up, the Chairman, H.E. Alhaj Jenneh, described his pilgrimage to Mecca and Medina in 1971. He said that at every place one is reminded of the hardship the Prophet endured during his life and what a great religion Islam is.

The meeting was attended by Mrs. A. J. Hill, the wife of the Mayor, Mrs. Harmandar Singh, Mrs. Pamela Jones, the Editor of the Kingston News and several other dignatories and guests of the London Mosque. It proved to be a tremendous success for the Community and went down favourably with all those who attended.

LESSONS ON ISLAM

(4 PARTS)

Price one Dollar per set of four parts

CAN BE HAD FROM :

The

Oriental & Religious Publishing Co., Ltd.,
Rabwah, Pakistan.

Digitized by Khilafat Library Rabwah

From Darkness to Light

Alhaj Muzaffar Ahmad, Amir, Dayton, who has been to Rabwah twice has the following to say about his visit which he calls. "From Darkness to Light"

Landing at Karachi was the first major change. I was greeted by Ahmadis who wore signs saying, "Welcome to the Jalsa Salana," and from this time on I was to experience Islam as I have never witnessed before. I was conducted to the Naib Amir Major Shamim who opened his house to me though he had already lodged four other delegates from Nigeria, Sweden and Yogosolavia. My stop was only for a few hours, but I was most impressed with the love and affection that was shown to me during my stay. He accompanied me to the air port to continue my journey to Rabwah. At Lahore I was graciously received by the Amir, Naib Amir and other dignitaries of Jamaat carried on to the railway station to take the train to Rabwah. It was Lahore station where I first began to see how very great number of Ahmadis was, when I was introduced to people it seemed that everyone there was Ahmadi and each showed a sincere desire to know about me, and Ahmadiyyat in America. This was my first real look at my Ahmadi brothers in Pakistan. I must say I was for the first time shown true brother-hood, heartfelt love and sincere comradeship, but this was only a fraction of what I was to experience for the next two weeks. Arriving in Rabwah the first thing I heard was the *Takbir*. Stepping down from the train I was embraced warmly by numerous brothers and carried to the guest house in time for a hearty meal. Here I began to feel the difference in attitudes towards religion. The brothers from America had already had audience with the Khalifa, as they had arrived two days earlier. They were telling how beautiful our Imam was and from his talk to them which I heard on a tape, it struck me that there was really something dynamic about him. When the Khalifa made appearance at the Fajr prayer I found him more beautiful than anybody I have ever seen. His Angel-like face impressed upon my mind that he is really the representative of Allah on Earth. From the time I first saw Huzur, I wanted to look and look at him and when he left our presence it seemed as though a part of me had gone.

The honour that we each were to have was that, we were to pray directly behind Huzur all our Prayers in the first row. Now this is a reward only for the older and pious members and I could not but wonder how, I really deserved it, as I know I was perhaps the worst of Muslims present.

At the end of Fajr Prayer I had my first real taste of Brotherhood. Never have I received such love and affection from my brothers of flesh, much less brothers in faith. Almost every member present and there were hundreds, embraced me warmly. These brothers showed so much love and affection that it moved me almost to tears never so much brotherly love and concern

have I received before. This Fajr Prayer I must say started me on the road to becoming an Ahmadi Muslim.

Prayers, the first pillar to Iman, I was shown how it was done. Never have I witnessed so many persons weep and cry in prayer, not just in one prayer but every prayer. So many people came for Tahajjud Prayer that I thought it was time for Fajr. One incident, I must mention, it was at prayer that I witnessed a deep act of brotherly love. A brother who only had one blanket to cover himself with, offered to give me his blanket to protect me from cold. Now I had an over-coat and vest (a gift from Huzur) to cover me, plus being from a cold climate I was more prepared for this weather than he but he was so glad to see his brothers from America that he didn't want us to undergo any discomfort. This type of concern was shown by every Ahmadi I met from those of high positions, to those who had no position within the movement.

Devotion to Hazrat Khalifatul Masih III was remarkable. Pakistan was through the coldest period they had for a number of years and the speeches were held in the open.

Everyone sat on the ground, which I might add was covered only with straw and was damp, but their attention never waned. There was no movement of people moving from place to place. What was more remarkable was that there were no fires to warm them (as we have in America) and I never heard anyone say, 'its too cold for Jalsa' not one single complaint to my knowledge was uttered ! what a lesson we in America have to learn from this very situation ! now just one example deeply devoted people are to Huzur ! A brother assigned to look after our group had a degree in Engineering and was from a very prominent family, he saw to each and our every need as though he was a servant (Khadim means servant) for no pay or reward other than carrying out a task which he was given by the Vakil-ut-Tabshir office, under instructions from Huzur. Members of our party wanted to give this brother some gift, but he told us that his needs were met by Allah and any problem that he ever had he takes to Huzur and get it solved. What a lesson in humility that we here could benefit much from !

Digitized by Khilafat Library Rabwah

Hazrat Khalifatul Masih III inspires this type of devotion in every Ahmadi I met which were hundreds. This devotion is not one-sided, Huzur is the most considerate person I have ever met. Great concern was shown by everyone and our well being was given personal attention by Huzur, everything from our meals to a vest which was given to each member to protect us from the cold, was done under his personal direction.

I have never heard much less seen any person of his stature give such personal attention to people regardless of rank or colour. There is no politician or religious leader in America who has ever given this type of concern to his followers. My only wish is that I could convey to you the depth of impression Huzur has made on me. I am forever grateful to have had the honour of having attended this Jalsa.

Please show every copy of
TAHRIK-I-JADID
to your non-Ahmadi friends.

Sardar Qayyum Voted out

Digitized by Khilafat Library Rabwah

MUZAFFARABAD, April 16 : The Legislative Assembly Speaker, Sheikh Manzar Masud, took over this afternoon as Azad Kashmir President after the Assembly passed a no-confidence motion against President Sardar Abdul Qayyum Khan, it was officially stated here.

The oath of office was administered to Sheikh Manzar Masud by the Chief Justice of the Azad Kashmir High Court, Mr. Justice Chaudhry Rahim Dad, at 4-30 p. m. at the President's Chambers.

The motion, moved by the Leader of the Opposition Chaudhary Sultan Ali, on behalf of 12 members, was adopted by 17 members, more than the required two-thirds majority of the total 24 members.

Voting on the motion was held through secret ballot so that the members could cast their votes without any fear of intimidation.

The announcement of the voting result was welcomed with clapping by the Assembly members.

Those who spoke on the motion included Chaudhry Sultan Ali, Pir Ali Jan Shah, Raja Mumtaz Rathore, Col. (Retd.) Mansha Khan, Mr. Ghulam Rasool, Mr. Ghulam Hassan Punjabi Mr. Mohammad Shafi Saraf, Sardar Khan Bahadur Khan, Chaudhry Wazir Ali, Sardar Bashir Ahmad, Chaudhry Khadim Hussain, Syed Ghulam Hasan Kirmani and Mr. Bashir Husain Khan.

The Legislative Assembly meeting was presided over by member Chaudhry Sohbat Ali instead of Speaker Sheikh Manzar Masud, who had been restrained by the Azad Kashmir High Court to hold the Assembly meeting for the no-confidence motion.

Yesterday, the Azad Kashmir Assembly adopted a resolution to repeal an Ordinance, passed earlier by the President of the State, which had allowed persons holding offices of profit to contest the election to the office of the President Azad Jammu and Kashmir.

The resolution was passed by majority of 16 votes in a House of 24.

In accordance with the provisions of the State Constitution, the resolution comes in force with effect from the date of its passage.

An Azad Kashmir Information Department handout said the Assembly session was called by the Speaker on receiving a notice from 12 members of the Assembly. But two members of the Assembly, Sardar Sikandar Hayat Khan and Haji Mohammad Osman, had filed a writ petition against convening the session. A Division Bench of the High Court had issued stay orders on April 13, against summoning the Azad Kashmir Legislative Assembly to consider a no-confidence motion against the Azad Kashmir President. The Court orders were issued to Mr. Manzar Masood and the Assembly Secretary.

The handout said that Section 34 of the interim Constitution clearly says that the proceedings of the Assembly or the Council or their joint proceedings cannot be challenged in any court of law. The Speaker and the Secretary of the Assembly did not attend today's session which was presided over by Ch Sohbat Ali, MLA, in accordance with a section of the constitution, it said.

Digitized by Khilafat Library Rabwah

Opposition leader Chaudhry Sultan Ali, while presenting the no-confidence, said that a similar situation had arisen two years earlier but owing to the peculiar conditions obtaining in the country at that time Sardar Qayyum Khan was given a chance to mend his ways. But, instead of availing of the opportunity, Sardar Qayyum paralysed the democratic and legal institutions in Azad Kashmir and took such steps which almost finished the possibilities of holding free and fair elections, he added.

He said Sardar Qayyum Khan employed violence to finish democratic and constitutional requirements and cited yesterday's incident near Murree as a proof.

He said all these happenings necessitated the motion of no-confidence against Sardar Qayyum.

He said the President knew about the no-confidence motion and he had the constitutional right to appear before the Assembly to clarify his position but his denial to exercise this right had proved that the charges of the Opposition against him were true and that he had lost the confidence of the people.

Supporting the motion, Pir Ali Jan Shah said the Assembly was the supreme body of the State and, besides passing legislation, it had the right to express no-confidence against the President.

He said co-operation was given for four long years to Sardar Qayyum's Government but it deprived the Assembly of its democratic rights.

Raja Mumtaz Hussain Rathore said that morally Sardar Qayyum Khan had lost the support of the people right at the time when he was left with only six members to support him while 17 members had expressed their no-confidence against him.

Col. (Retd) Mansha Khan said Sardar Qayyum's tenure was a "period of corruption and nepotism."

He said while the former President of America, Mr. Nixon resigned his office because of one Watergate scandal, Sardar Qayyum Khan clung to his office in spite of 93 "grave charges" against him.

Mian Ghulam Rasool said Sardar Abdul Qayyum Khan's action had immensely damaged the cause of democracy and he had spent huge sums on hollow slogans and had created misunderstandings against Pakistan. He charged that Rs 40 crore provided for development of Azad Kashmir had been "callously wasted".

Khawaja Ghulam Hassan Punjabi said removal of Sardar Qayyum from power was in the interest of the people and that the charges brought against him by the Opposition were left unanswered proving that these were right.

Mr. Mohammad Shafi Saraf said Sardar Qayyum had "grievously damaged" the cause of Kashmir's liberation and the no-confidence motion was "overdue".

(*Continued on page 23*)

Trials & Tribulations

Maulana Ghulam Bari Saif, while addressing the Annual Gathering (1974), said, interalia.

IT was the seventh year after his claim that the idolators of Mecca completely ***bycotted the Holy Prophet, and his follow-ers***, which lasted for two years and a half. The clan of Bani Hasham elected to remain loyal to the Muslims and shared all their hardships. All the Muslims were made to go and find shelter in a small Valley called "SH'AB ABI TAALIB" which was not very far from Mecca. Under a strong pact bound with uncompromising oaths all non-believers were stopped from approaching the Muslims in any way or manner. Consequently the Muslims had to undergo hardships beyond human endurance. They were reduced to such a sorrowful state that many of them had to boil rotten hides and eat them to appease their hunger. The idolators saw and knew the plight of their Muslim relatives and brethren, but would not send help of any kind. Instead they derided them and jeered and shouted with joy when they heard small children crying for hunger.

But the Muslims did not budge a little and showed rock-like perseverance. A few years later when someone asked the Holy Prophet when he entered Mecca as conqueror, "O Messenger of Allah, where do you intend to stay?" The Holy Prophet replied, "Khaseef Bani Kanaana where the idolators had made their pact for boycot." How true is the Word of God, "AND SUCH DAYS WE CAUSE TO ALTERNATE AMONG MEN SO THAT THEY MAY BE ADMONISHED...". (3 : 141)

Poverty, Scarcity and Famine

Digitized by Khilafat Library Rabwah

TRUE believers in Allah have, very often, to undergo severe hardships of scarcity and hunger. But these trials utterly fail to weaken their resolve. The name of Abu Huraira is very well-known because of the intense love he had for his master, the Holy Prophet. He hated to leave his proximity even for a very short time. He had, therefore, no means of livelihood. He was often hungry. Many a time he would faint for hunger and people thought that the poor fellow had an attack of epilepsy.

From among the "FORTUNATE TEN" was Sa'ad bin Waquaas and he has reported that during the infamous boycot they often used to live on tree leaves for which reason their soil had begun to resemble the droppings of goats and sheep ; and because of chewing accasia leaves the insides of their cheeks had been torn to shreds.

On the occasion of the battle of the Ditch, the Muslims did suffer from a terrible shortage of food. But they resolutely continued their digging

task even in this wretched state. We all could see the signs of hunger on the sacred and beloved face of the Holy Prophet.

'The People of the Suffas' as they were called, were so poor that very few of them had any mentionable clothes to cover their bodies and most of their lives they lived in half-starvation. Very often they would fall down during their prayers on account of their physical weakness.

One day the Holy Prophet, after a prayer, said, "O ye my starving companions ; if you had known what is in store for you from our God, you would wish that this starvation would acquire perpetuity."

(*Tirmidhi*)

★ ★ ★

THE QUESTION

Digitized by Khilafat Library Rabwah

"To be rich in piety, in envy poor
how can I find guidance, which
leads me for sure ?"

o look at the face of holy Huzur
you'll see in him light which
is called Al-Nur

Hadayat Ullah

(*Continued from page 21*)

He said Sardar Qayyum had collected "immense funds" in the name of Al-Mujahid but not a single "razakar" was ever seen by the people.

He said visas, obtained from Muslim countries for providing employment to the people of Azad Kashmir were openly sold.

Mr. Khan Bahadur Khan said that as a representative of the people he could not go against the democratic forces.

He said the present Government had lost the confidence of the people and, therefore, he supported the no-confidence motion.

Ch. Wazir Ali said Sardar Qayyum had violated the sanctity of the Assembly.

Sardar Bashir Ahmad Khan observed that Sardar Qayyum had created conditions which necessitated his removal from power.

Ch. Khadim Hussain said Sardar Qayyum had not fulfilled his election promises but had adopted measures which violated democratic traditions. He said that during the tenure of Sardar Qayyum "murderers of innocent people" were set free, corruption had become the order of the day and transfers were effected through bribe. He said "enormous amounts" of the People Works Programme were utilised for political purposes.

Syed Ghulam Hassan Kirmani and Mr. Bashir Hussain Khan also supported the no-confidence motion and said it was necessary for ensuring free and fair elections in Azad Kashmir.

—APP

Pakistan Times 17-4-75

FROM THE NEWSPAPERS

C50,000 Mosque for TEMA

Digitized by Khilafat Library Rabwah

Maulvi Ali Haidar Upal

Foundation stone of Ahmadiyya Mosque Tema, estimated to cost C 0,000 00, was laid by Alhaj A. U. Kaleem on 2nd February, in a colourful ceremony held at the new site in the heart of this industrial town. The function was attended by a generous audience of over 1000 people including representatives from all over Ghana, who contributed a handsome amount of C2.000 00 for the construction of the mosque, amidst continued songs of praise and holiness of Allah, His beloved Prophet Mohammad, on whom be the peace and blessings of Allah and Mahdi, on whom be peace.

Guests started arriving at the site near Kaiser Flats early in the morning. Before the ceremony started at 9 a.m., with the recitation from the Holy Quran by Hafiz A. J. Saeed and its translation, the chairs on the mounted stage, on the two wings for the invited guests and for the audience, all nicely shaded were full. Mr. J. G. Issah, the newly elected President of the Movement, in his speech likened financial sacrifices in the way of Allah to a savings account run for the next world.

Alhaj Mohammad W.E. Arthur, the ex-President, offered his block-making electric machine to be used in moulding cement blocks for the mosque. He urged all the Ahmadis to contribute in cash and kind to erect the building as early as possible.

Alhaj Suleman, the Imam, Ghana Muslim Community, Tema, who attended the function was so impressed by whatever went on at the function that he sought permission to deliver a speech and was granted by the Chairman. The respected Imam spoke in Hausa and said that all Muslims all over the world, be they Ahmadi sect or another are one and that the GHANA MUSLIM COMMUNITY was ready to offer every help to the Ahmadis in its welfare activities.

The Imam, Ahmadiyya Movement, Tema, Mr. Brown beautfully narrated the history of the Movement in Tema. He explained, how through their preaching and prayers, the small group continued to progress and at last reached its present stage. Alhaj Mahmud Cofie, the Regional Chairman, and Mr. Abdul Karim Brown, his predecessor could not grace the occasion with their persence because of ill-health. The latter sent a message along with his leading sacrifice of C100.00. Other sacrifices of C100.00 each were donated by Dr. Munawar Ahmad, Kokofu and Mr. Ahmad Boateng, Kumasi. A cheque of C100.00 was sent by Japan Motors and a cheque of C50.00 was also sent by Westcodye. May Allah accept the sacrifices of all who contributed and bless them with His mercy.

After the laying of the foundation stone and prayer by the outgoing Amir and the prominent members and Imam, Muslim Community. the Chairman, Maulvi Abdul Wahab Adam, the present head of the Movement, called on Muslims to unite and help the Government in all its development plans. He said that the Charter of Redemption was a reflection of the teaching of Islam. He thanked

the participants for attending the function as well as those who worked to make the function a success.

(*The Guidance 11-3-75*)

Love, peace, tolerance, goodwill

Digitized by Khilafat Library Rabwah

Maulvi Mohammad Siddique, Missionary incharge, Guyana, wrote in the Daily Chronicle (26-3-75) on Love, Peace, Tolerance, goodwill, as follows :

THE thermometer indicates temperature of the body, psygmomonometer the blood pressure, lactometer the purity of milk, barometer the weather but up till now there is no instrument as faithometer to ascertain man's FAITH.

The atrocities, bloodshed, brutality, persecutions, social boycott and most henious crimes committed against the Holy Mohammad (may peace and blessings of Allah be on him) and his helpless but faithful followers during his blessed regime and sojourn on earth beyond description.

The Prophet simply but sincerely forgot and forgave his once enemies and invited them under his protection. History has never seen such a mercy. MUSLIMS must copy these golden principles then the celebration of Yowmun Nabbi would worth the while. The Prophet does not need our celebration if we do not display his teachings in our daily life. When we are prepared to change ours then this itself would be Yowmun Nabbi.

On his return from Muzdalifa, the Prophet stopped at Mina. It was the eleventh day of the month of Dhul-Hijja. The Prophet stood before a large gathering of Muslims and delivered an address, famed in history as the farewell Address of the Prophet. In the course of his address he said : O men, lend me an attentive ear. Your lives and your possessions have been made immune by God to attack by one another until the Day of Judgement.

Proceeding the Prophet said :

> Do you know what month this is? What territory we are in? What day of the year it is today? The Muslims said in reply, they knew it was the sacred month, the sacred land and the day of the Hajj.

Then the Prophet said :

> Even as this month is sacred, this land inviolate, and this day holy, so has God made the Lives, Properties and Honour of every man sacred. To take any man's life or his Property or attack his Honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory.

What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker. What I have said to you, you should communicate to the ends of the earth. May be those who have not heard me may benefit by it more than those who have heard.

The Prophet's address is an epitome of the entire teachings and spirit of Islam. It shows how deep was the Prophet's concern for the welfare of man and the peace of the world.

May God guide us to accept the truth of Mohammad's teachings :

Amen.

MEMORABLE VISIT TO EUROPEAN MISSIONS

Digitized by Khilafat Library Rabwah

MR. Justice A. R. Bakare of Nigeria recently visited Europe. In the Article reproduced below (originally published in the Truth) he recalls his meetings with the members of the Missions there. Editor.

"I suggest that an appropriate title to this report should be "Better late than never". Since I returned from my first visit to Britain in 1953 then as a newly qualified Lawyer, my father, the President had nursed the desire to visit Europe if only once in his lifetime. His dream, by the Grace of Allah, came true on his 79th birthday which he attained last Friday the 2nd of August, 1974.

As you are well aware we left Nigeria on Saturday the 6th of July with your prayers and good wishes. At the London Airport which we reached the same day at about 4.45 p m. we were met by the Deputy Imam, Maulvi A Wahab Adam and one Mr. Khalid. From there, we drove to the London Mission where we were introduced to the Imam of the London Mosque and other dignitaries.

Arrangement was made for the President to stay with Mr. Khalid and family whose place was a stone-throw to the London mosque. On the following day Sunday, 7th of July there was gathering in the Mission house. It was one of the largest gatherings I had the privilege of meeting. There were over 200 Ahmadis of different nationalities The gathering was the monthly mee ing of the Jama'at, but it served as welcome party for the President and myself. We were introduced to the gathering and I had the opportunity to address the gathering. We conveyed the greetings of the Nigerian Jama'at to the brothers there. I seized the opportunity as Chairman of the Nusrat Jahan Scheme to brief them of the progress we have achieved so far in the implementation of that noble scheme. Surprisingly the gathering was not unaware of the rift in the rank of the Ahmadiyya Movement in Islam, Nigeria and I did my best to give them a background picture of the true position of things as they were before we left home.

I also conveyed the sympathies and anxieties of our brothers in Nigeria over the sad episode of the atrocities being committed against our brother Ahmadis in Pakistan.

News of the delegation we led to the High Commissioner of Pakistan in Nigeria and the Press Conference we called to mobilise public opinion in the country against the unsavoury happenings in Pakistan got to London before us and the Imam of London Mosque particularly thanked us for our efforts and sent the Salaam of the entire members to the brothers in Nigeria.

After the meeting, we met the grand old man, Sir Zafrullah Khan, ex-President of the World Court at the Hague who in his 81st year still

works at least 12 hours daily ceaselessly for the propagation of Islam. You know how a prolific writer he is. At the moment, he is engagad in compiling and translating the Hadith of the Holy Prophet.

In the next four days members of the Khuddamul Ahmadiyya vied with one another to take the President round to see the highlights of London.

On the first Saturday we spent in London we went on a day's trip to Manchester.

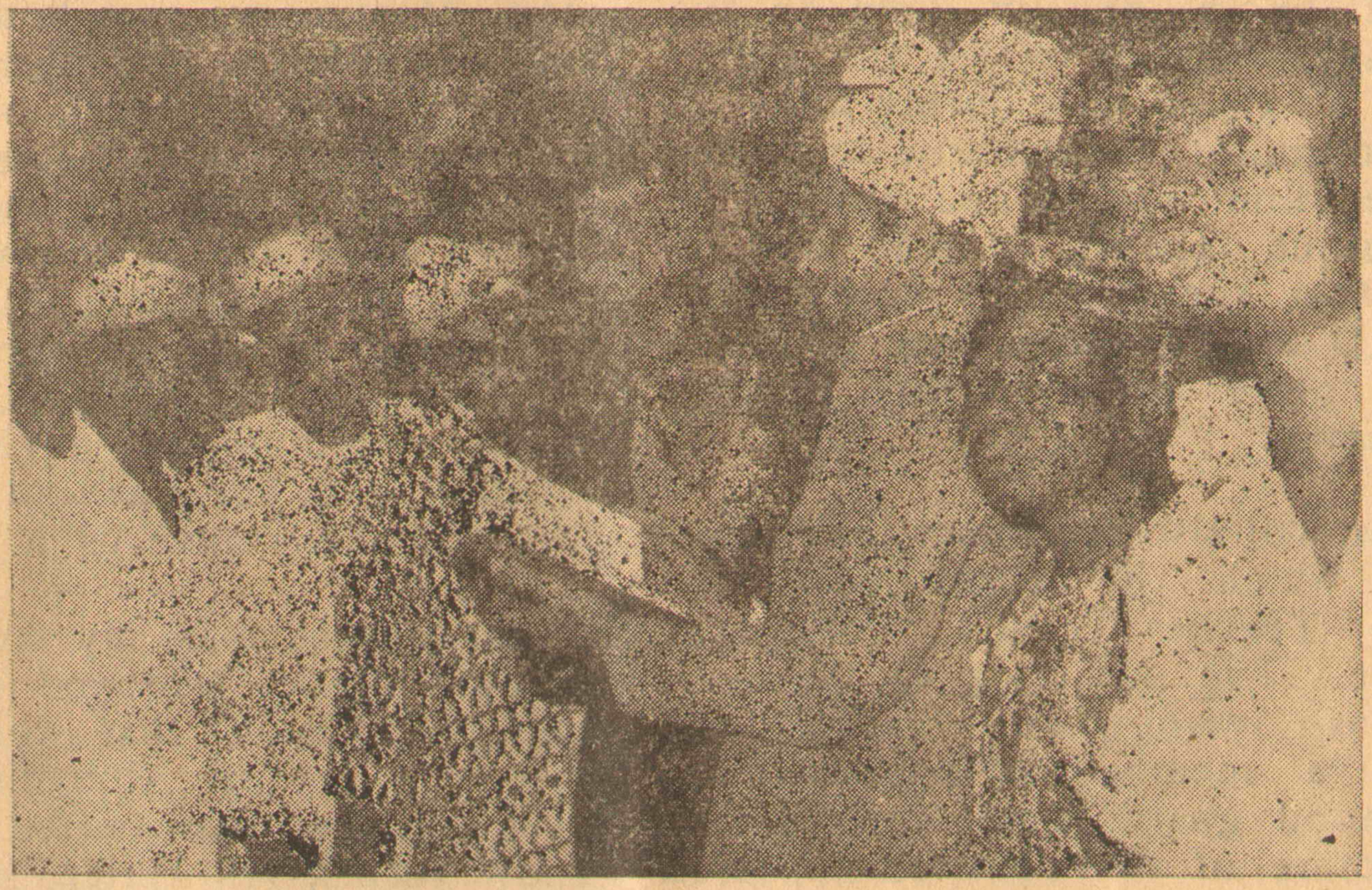
On the following Thursday, 18-7-74, we flew out to Frankfurt in Germany to see Maulvi Anwari who is no stranger to most of you. It will be an understatement to say that he was most delighted to see the President again and he went all out to make our visit memorable and enjoyable Within hour of our arrival in his station, arrangement was made to take us on a drive round the town. On the same night, a sumptuous reception was arranged in our honour at which over 40 Ahmadis of German and Pakistani origins attended.

Digitized by Khilafat Library Rabwah

One of the highlights of the superb reception we were accorded in Germany was the poem composed and read by a learned German Ahmadi in connection with the crisis facing our brothers in Pakistan. So moving was

---

Maulana M. A. Shahid showing the Holy Quran to Prof. Babs Fafunwa, a great scholar of Nigeria.



مکرم مولانا محمد اجمل صاحب شاھد قرآن کریم کا ایک نسخہ مکرم پروفیسر بابز فافونواہ کو دکھا رہے ھیں - پروفیسر صاحب نائیجیریا کی ایک بہت بڑی علمی شخصیت ھیں

the poem that I asked for and obtained a copy of it which I have since passed to the Amir for publication in "THE TRUTH". I wish to commend this poem to all of you and in particular to the Khuddamul-Ahmadiyya for their study.

It was also in Germany that I learnt of the vilest forms of propaganda which the enemies of our Mission circulate among illiterate masses in the Republic of Pakistan te heighten their hatred of our Mission.

I call to your mind the visit of the Huzur to West African Missions in 1970 and the magazine "AFRICA SPEAKS" which was published by our Mission to record that memorable visit.

The enemies of our Mission in their crude, vide and wided designs resorted to fraud and bare faced forgeries to mislead the people. I will give two examples only of their doings. You will recall the mosque donated by a muslim lady to the Ahmadiyya Mission which the Huzur opened at Ijebu—Ode during his visit. The picture of the mosque has been reprinted and the Kalima written on the mosque falsified to read and indicate that the Ahmadis now regard AHMAD as the messenger of Allah in the place of the Holy Prophet Mohammad.

You will also remember the Jumaat Service which the Huzur led in the Muslim Teacher Training College at Surulere. The gathering at that service was overflowing. During the prayer, a member, Alhaji Zafrullah Elias stood guard over the Huzur. The picture of that occasion appeared on the front cove of the Magazine in question. Now our enemies interpret the picture to mean that the Ahmadis have changed their mode of worship by not facing the Ka'aba at prayers. What utter falsehood. !!

Digitized by Khilafat Library Rabwah

We who were eye witnesses of the events know the truth and we shall continue to counter the lies of these enemies of truth at every stage and at our opportunity,

Once again, I conveyed the warmest greetings of our brothers in Nigeria to the Jamaat in Germany and they in return sent their love and Salaam to you all. On Friday, 19-7-74, we returned to London and yet to another lavish reception cum send off in the London Mission.

In the after dinner speech, the President gave a brief account of the birth of Ahmadiyyat in Nigeria. He recounted the tribulations which faced the early founding fathers and the tremendous progress that have since been achieved.

What impressed me most, was the large and healthy community of Ahmadi Muslims we met both in London and Frankfurt. The spirit of love, affection and brotherhood displayed by everybody was tremendous and spontaneous. Every body old and young wanted to invite us to one function or the other. Of course, it was impossible to accept all the invitations at the time at our disposal. But it is worth recording that a German lady Ahmadi and her husband a Pakistani Mr. Chaudhry gave us a luncheon.

I suggested in my speech at the send-off dinner arranged for us in the London Mission that the time had come for brother Ahmadis the world over to meet more often in order to know themselves better. At the send off function was an Ahmadi from Malaysia and another from New York in America. It was my opinion that an annual or a biennial confe-

rence or Seminar should be arranged in London as the centre for Ahmadi Muslims to meet and discuss progress over propogation of Islam, Education publication and medical services in developing countries. My suggestion was meant to be complementary to the conference holding annually in Rabwah, Pakistan to which delegates from all over the world are invited.

Digitized by Khilafat Library Rabwah

I take it that the Rabwah conference formulates policies and lays down programmes to be achieved in any coming year. The London Conference I was suggesting was to review the progress made in the implementation of the Rabwah programme and policies.

I am happy to announce that Sir Zafrullah Khan who spoke after my speech welcomed the suggestion and thought it was worth considering.

There was no doubt that the most topical issue facing the Ahmadiyya Jamaat all over Europe and indeed elsewhere in the world is the news of the atrocities which continue unabated to be perpetrated against the Ahmadi Muslims in the Pakistan Republic. What is surprising however is the equanimity with which our brothers in Europe receive and face the mounting news of these happenings and their continued prayers that Allah may in His mercy show the evil doers the light and forgive their sins.

I think we in Nigeria can do no more than emulate and follow their laudable examples.

I want to thank you all on behalf of my father and myself for your prayers for our safe journey to and from Europe. I want also to seize this opportunity to thank our brothers in Europe for their wonderful reception of us."

We are happy to be back in your midst and we pray for the continued progress of the Jama'at.

Wassalam

THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Twenty-sixth Ahmadiyya Annual Conference in Bo

— MARCH 7, 1975 —

Sierra Leone Radio Announced the following report prepared by its reporter who covered the conference at Bo.

In today's Muslim Meditation we will take a look at the twenty-sixth Ahmadiyya Muslim Annual Conference.

Digitized by Khilafat Library Rabwah

The twenty-sixth Ahmadiyya Muslim Annual Conference which was ventued in Bo for three days, was a practical demonstration of the teachings of Islam.

The main aim of the three day's Conference in the words of the Founder of the Movement Hazrat Ahmad who is a so known as 'Imam Mahdi', 'Is to increase Knowledge which will lead to God's realization, then to become the best servants of Humanity.'

During the Three days conference there was opportunity for people of different places, belonging to the various religious bodies in Sierra Leone to got together, pray together and even eat together.

Such Conference as I was made to understand by the Amir of the Mission in Sierra Leone, Maulvi M.I. Munir, has in the past been held annually in other parts of the globe where there are Ahmadi Muslims.

In Ghana, for example, it was held in January, and more than fifty thousand people attended. At the International Ahmadiyya Headquarters in Rabwah, Pakistan, more than one hundred and fifty thousand people gathered from different countries for three days.

In Sierra Leone such conference is held in Bo annually. Bo has been the venure of such a conference because of its central position. This year's conference shows greater public response than the previous conferences. Ahmadi Muslims and members of various Muslim bodies all over the country attended this year's conference.

Among the people who attended this year's Conference are the Deputy Minister of Mines, Honourable J.A. Conteh, the National President of the Ahmadiyya Movement in Sierra Leone Paramount Chief Kenewa Gamanga of Boajibu, and other Paramount chiefs of this area and also heads of Islamic bodies in Sierra Leone.

An exhibition was also displayed and hundreds of people visited the exhibits. Among the exhibits displayed were Islamic works and literature— Health, hygeine and agricultural science When I talked to one of the organizers of the Exhibition Maulvi Khursheed about the essence of the Exhibition he explained that this exhibition was to quote him, 'inspire people to understand in more self help projects in the fields of Educa-

tion, health and agricultural science under the guidelines of the Holy Quran.'

In his welcome address to the delegates who attended this year's conference, the Head of the Ahmadiyya Muslim Mission in Sierra Leone, Maulvi M. I. Munir thanked the delegates for listening to the call of Islam. He called the conference an opportunity for Muslims to be together to crea e a spiritual atmosphere, this oportunity will enable them to strengthen the ties of Brotherhood already existing among Muslims.

Digitized by Khilafat Library Rabwah

Speaking on behalf of Lajna, the Women's Movement of Ahmadiyyat in Sierra Leone, the President Haja Deen welcomed all the Delegates who have gone miles away from home leaving their families at Home just to answer to the calls of Islam. She thanked the Women in particular for the part they were playing to promote the good-will of Islam in this country. She spoke about the part the Lajnas have played in the educational field in trying to establish a sound educational field for the Muslim girls to have a better education. She spoke about the newly built Ahmadiyya Girls Secondary School at Tumbudu. She re-affirmed with delegates that though this school is yet in an embryo stage she is proud to bring to their notice that the school has succeeded in bringing most of the girls in that erea to enjoy the fruits of a better education. She said girls from all over the country are now running to Tombudu to attend this Ahmadiyya school there.

She said she and her sister Lajnas have accepted the Amir's challenge and that they are going to build a boarding department to house girls who will be travelling miles away to attend the school.

In his Annual report of the activities of the Movement in Sierra Leone, the Secretary General Alhaj Mohammad Kamanda Bongay spoke about the part the Movement was playing in the country towards education and Medical care. Since the Movement was established in Sierra Leone in 1937 the Secretary-General went on, 'Membership has risen rapidly and that there are now over twenty thousand Ahmadis all over the country. He also went on saying that as the Movement was formed to do service and maintain the moral spiritual and physical health of the country'. The Movement has built forty new mosques all over the country, through self help projects.

As part of the Movement's contribution to reduce the percentage of illiteracy, the Movement through its mission has established hundreds of Primary and Secondary schools in West Africa. In Sierra Leone more than Twenty seven Primary Schools and more than a dozen secondary schools are working at Freetown, Bo, Boajibu. Joru, Rokupr Masingbi and Tumbudo (which is only for Girls) and other places over the country. The Primary schools have a total enrolment of about four thousand pupils and the secondary schools have a total enrolment of about three thousand pupils. These schools, the Secretary General went on are mainly co-educational where the girls are also given the opportunity to get a good education, and moreover they are modern buildings with science laboratories.

The Secretary General also stated in his report from Islamic Religious knowledge and other general and science subjects, the schools also teaches agricultural scierce as a compulsory subject.

In the campaign to combat disease and to the illnesses which are harmful to man's existence, the movement has made commendable inroads in our medical fields. Doctors and Dentists are now attending to our people in lacs where such facilit es have never existed before. The Movement has established four health cerntres with medical care well provided with first class doctors and medicines in different areas in the Provinces and more clinics and medical homes will be erected in due course, the Secretary-General assured the delegates. In summing up his report the Secretary-General extends the movement appreciation to the President and Government for the great help he and his Government has rendered to the Missions-and prays that the good relationship and understanding existing between the Government and Mission continues to grow stronger and stronger.

Digitized by Khilafat Library Rabwah

A representative of the Supreme Islamic Council, Mr. M. A Abdullah spoke on behalf of the Council. In his speech, he extends greetings sent to the Movement's delegates by the President of the Supreme Islamic Conucil the Hon Mr. S.A.T. Koroma who is also Minister of Agriculture.

He called the conference a step towards the revival of the preaching of Islam. Such a conference he continues should be encouraged because it will help to educate the masses on the essence of Islam, the True Religion of God.

He commended the Amir and members of his mission for the good work the mission was doing to propagate the teachings of Islam through out Sierra Leone.

In his address to the delegates, the Deputy Minister of Mines, Hon. I. A. Conteh, spoke on the good the Mission was doing at his constituency. He said, on behalf of the people of Masingbi he extends appreciation to the Ahmadiyya Mission for the good work they were performing in Masingbi and all over the country.

The coming of the Ahmadiyya Movement, the Minister went on, changed the people's concept for the better about Islam. The Minister also extends government's appreciation on the good work the movement was doing in this country. 'In face of hardships the Minister went on, 'the Ahmadiyya Missionaries, have been striving for the spiritual and educational betterment of the country; and what stands further to their credit is the fact that their endeavour is to benefit not only the Muslims but all; whatever their creed, their desire to serve humanity being prominent in all schemes and programmes. Hundreds of children having attended their schools have become better citizens! and they are to be found in almost all works and departments of life. The Minister advised parents and guardians to cooperate for the betterment of their children. He also made referencc to the head of the movement's last visit-Hazrat Khalifatul Masih III in which he confirmed with his Excellency Dr. Shiaka Stevens about Sierra Leone being one of the six West African countries to benefit from Leone two hundred thousand medical and educational (Nusrat Jahan) project, to be undertaken by the Movement in Islam, and with the help of the Mission the Minister went on, his constituency has benifitted from both the projects.

Minister commended this good work the Doctors and teachers are doing especially in his own area. The Minister went on saying that about two thousand patients are treated monthly, the Doctors at Masingbi are helping the people greatly.

(to be continued)